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text is that of Professor Smend's reading, with even the marginal notes of the original as found in the manuscript. We also have footnotes on some of the variants of the Cowley-Neubauer text, and of the readings of other scholars who have investigated the material. They are enriched by the mention of some of the best readings of the versions. The most noteworthy variants from the Oxford edition, the more difficult and doubtful readings, as well as the filling of lacunae, receive special mention in a series of notes on the several chapters at the end of the pamphlet.

Schlatter's publication of the text, with its important notes, foot and marginal, is a valuable textual contribution to the understanding of the new fragment of Sirach. Professor Schlatter's contribution touches both the textual and the doctrinal significance of the new find. The body of the work (pp. 1-102) presents on the left-hand page the Hebrew text of Cowley and Neubauer, with such improvements as are suggested by Smend in the *Theol. Lit.-Ztg.*, 1897, 10. By the side of the Hebrew text, on the right, in parallel columns, stands the Greek text of Sirach. The author places larger confidence in the text of Fritzsche than in that of Swete (p. 5, n. 1). On the right-hand page is a German translation, which in most cases faithfully represents the Greek and the Hebrew. About one-third of the space, on the average, at the bottom of the page is occupied by textual and critical notes of a valuable character. The latter half of the book is made up of a discussion of several theological ideas found in Sirach, and their significance for the history of Jewish theology. While Smend's pamphlet looks towards the linguistic contributions of this new fragment, Schlatter has an eye to the distinctive gains made in our conceptions of Jewish theology. The two works are mutually helpful, and promise good results of careful study. They are distinctive contributions to the large Sirach literature based on the newly discovered Hebrew text of chapters 39:15—49:11.

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### JACOB'S ALTARABISCHE PARALLELEN.<sup>1</sup>

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Dr. Jacob has added to his *Studien in arabischen Dichtern* this little fourth *Heft*. It is not very long, consisting evidently of the notes which the author has gathered in the course of his reading, and it has not anything specially new, yet it is to be welcomed as one of the signs of a turning tide that Assyriology is not to have the only say in the interpretation of the Old Testament. Dr. Jacob has some introductory remarks on the value of Arabic literature for the understanding of Semitic life and thought. In these he makes some telling points, reminding us of Ahlwardt's earlier work in Arabic poetry, before he was swallowed up by the great Berlin catalogue, as when he draws attention to

<sup>1</sup>ALTARABISCHE PARALLELEN ZUM ALTEN TESTAMENT ZUSAMMENGESTELLT VON DR. GEORG JACOB, PRIVAT-DOCENTEN AN DER UNIVERSITÄT HALLE. Berlin: Mayer & Müller, 1897. 25 pp.; 8vo. M. 1.

the characteristics of the Semitic spirit in literature: "die auf scharfer Beobachtung eines Punktes beruhenden, aber äusserst unplastisch ausgeführten Bilder, die Leidenschaft der Diction, der Mangel an planvoll gegliederter Komposition." A consideration of these aspects of Hebrew literature which will turn aside for once from dates and documents and strophes and accentual-beats to answer the question, what makes Semitic poetry different from every other poetry, and what place does Hebrew poetry take in Semitic poetry, is devoutly to be longed for. In the meantime Dr. Jacob does not need to weaken his case by admitting that the Assyro-Babylonian people was more closely of kin to the Hebrews than were the Arabs. It is true that Hebrew stands very much nearer to Aramaic and Assyro-Babylonian than to Arabic, but a wide gulf separates the people of Israel, sprung of nomad desert tribes, from the long settled citizen and fellāhin population of the Mesopotamian valley. On every side but that of language the Hebrews are closer kin to the free-men of the desert than to the slaves of the soil. As to details, to his note on Amos 2:6 it might be added that a Bedawī of the present day still says: "They will kill a man for a pair of shoes." On Ruth 4:7 it may be noted that according to Burckhardt (*Bedouins and Wahabys*, I., p. 113), when a Bedawī gives up his right to the hand of his cousin, he says *Kānāt bābūjī washalāḥtuhā*. For the saying ascribed to Solomon in *Sinbad the Sailor*, "The grave is better than poverty," see Lane's translation of the *1001 Nights*, and his note 17. In some versions it is, "The grave is better than a palace," which Lane's sheykh exegetes most ingeniously. Neither form occurs in the Bible.

DUNCAN B. MACDONALD.

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### MALTER'S ABŪ HĀMID AL-ĠAZZĀLĪ.<sup>1</sup>

The Hebrew title page adds: העתיקו מערבית לעברית ר' יצחק בר נתן הספרדי. What Malter presents in this publication is not the original of one of the famous Arab philosopher's works (he is preparing an edition of the maḳāṣid), but a Hebrew translation thereof. Indeed, the original, we are told, is lost. The translation, which is slavishly literal and frequently obscure, was made from a mutilated text in which the lacunæ were due to the carelessness of scribes (homoioleuton). It is fortunate that the greater part of the matter contained in this treatise is found much in the same wording, although at greater length, in other works of al-Ġazzālī, particularly in his maḳāṣid alfalāsifa (Hebrew כוונות הפילוסופים, *The Tendencies of the Philosophers*). The astronomical portions of the treatise for which the maḳāṣid offer no parallel are shown by Malter to have been drawn from al-Fergānī's *Elements of Astronomy*.

<sup>1</sup>DIE ABHANDLUNG DES ABŪ HĀMID AL-ĠAZZĀLĪ. Antworten auf Fragen, die an ihn gerichtet wurden. Nach mehreren Handschriften herausgegeben und erläutert von Dr. Heinrich Malter. 2 Hefte. Frankfurt a. M.: J. Kauffmann, 1896. 32+10; lxxv pp. M. 4.